The Bombay Guardian.

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PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—We have received the following from the Rev Mr. McKichan:

"Few of your readers will sympathize in the regret expressed by a correspondent in your last issue that the Free Church Institution does not hold an Annual Exhibition as formerly. Exhibitions are not unusual in Schools in Bombay, but they are accepted by no one as satisfactory tests of the educational work of the institutions in which they take place. In a College they would certainly not be in place. Annual prize distributions are a stimulus to the young, and there is no reason for supposing that in coming years they may not be held in the Free Church Institution. But it is somewhat curious that when efforts are being made to awaken a stronger interest in the work of missionary Institutions, a complaint of this kind should have been expressed. Your correspondent ought to be aware that the sympathy which missionaries seek is not that which finds expression in a visit on an occasion such as those which he describes, but one which will lead their friends to visit the Institutions on other and more frequent occasions during the progress of the daily work. In this respect the fault lies not with the Institutions but with their friends."

—Religious services during the Dasserah holidays have now become an institution in Lucknow. These annual gatherings have been greatly blessed. From distant points even, Christians go up to this Feast of Tabernacles. This year, the meetings commence on Wednesday next, October 2nd, and close on the following Monday.

—The Rev. P. M. Buck of the Am. Methodist Mission in N. India, has returned, with wife and child, from a furlough in America. He reached Bombay on Saturday last.

—The Surat Editors and others associated with them, charged with having incited the people of Surat to resistance of the authorities in the matter of the License Tax, have all been acquitted, as every one expected they would be. This is another defeat of the Police and of the Government. The individual upon whom they relied for the conviction of Mr. Dewey, has been sentenced to three years' imprisonment and fine. All the leading merchants (with only two exceptions) have united to forward to the Directors of the G. I P. R. a formal contradiction of the opinion expressed by H. E. the Governor in his Minute to the effect that the Railway servants, European as well as Native, were corrupt and untrustworthy. Nothing would so well become Government now, as to withdraw these imputations, as well as the disparaging remarks on Mr. Conder, reimburse those who have impoverished themselves in the endeavour to establish their innocence, and get them reinstated.

—We hear of a great revival in England; it is a revival of Gambling.

—Our remarks upon the presence of English officials at the Gunputti festivities, have not found favour with the *Indu Prakash* and other Native journals. "Gunputti's festival has been as usual one of joy to the millions of this country," says the *Indu Prakash*, rebuking us for our want of sympathy. We can imagine that if these little images were given to infants aged one or two years, they would amuse them; but when millions of grown up people treat them as the visible embodiment of the great God who upholdeth all things, fall at their feet, lavish their wealth in offerings to them, and finally with frantic dances convey them to the sea and drown them, we cannot but feel exceedingly sad. And we are sorry that the editor of the *Indu Prakash* is content to have the millions of his fellow-countrymen find their joy in such desecrations of the holy name of religion.

—Annoyed at the airs assumed by the ruler of Cabool, the Government of India determined to let him alone; it suspended diplomatic relations with him. Russia thereupon said to herself, as the English have withdrawn from diplomatic relations with Affghanistan, what hinders that we should establish them; she sends an embassy to Cabool, which is heartily welcomed. More annoyed than ever, England reverses her mode of punishment, and hastily pushes forward an embassy. This the Ameer refuses to recive, preferring the *statu quo*. This wounds our Government to the quick, and a military attitude is at once assumed. The role of Sir Neville Chamberlain is suddenly changed from that of an ambassador to that of the commander of a warlike expedition, advancing rapidly upon the offending state.

—At the request of a correspondent we reproduce in our columns—somewhat abridged for want of space,—an article on Mission Schools by the Rev. W. T. Sattianadan. The writer is not an educationist and has not had any practical experience of the difficulties with which a devout educational Missionary has to contend. His remarks about the tendency of the Government connection with Mission schools and colleges, are not stronger than many that have appeared in our columns, and we have heard missionaries in charge of such institutions distinctly admit this tendency. But if, as we believe is the case, the consciousness of this tendency leads to greater carefulness to give the Bible its proper place in the curriculum of study, the evil is evidently not without its remedy. Is there any reason why such men as Duff, Anderson, Noble should not now be found in connection with Mission institutions? We are persuaded that many of those who are now engaged in missionary school work, are as earnest and faithful as any other missionaries. Furthermore, we believe that they are doing a good work, and helping on in no small degree, the day of India's redemption. We have the feeling that they are much hindered and clogged by the exigencies of Government examinations; and would be glad if this incubus could be shaken off, so as to leave the Christian professors more at liberty to carry out their own conceptions of what is best for the students. But if the missionaries in mission schools and colleges are doing their best, under existing circumstances, it seems to us they should be cheered on, rather than censured. The missionary must be persuaded in his own mind that he is called of God to just this work; then if he does it heartily, as to the Lord, who can say nay? Mr. Sattianadan says: "Whenever the Gospel has been taught in a right and earnest spirit, it has always been followed by remarkable cases of conversion." Is this correct? We do not think so. The faithful servant of Christ does not spend his strength for nought or his labour in vain; he has the favour of the Master, and God will accomplish some good result by his ministry; but we do not accept the maxim here laid down, that there will always be fruit in the form of remarkable conversions immediately following. One man may sow and another reap

—The special services in Grant Road, of which we spoke last week, have been continued this week; the Rev. W. B. Osborn has preached every night; the hall has been crowded, and the interest manifested last week has been more than sustained. Many persons have been convinced of sin, and have come out as seekers of salvation, and many are rejoicing in the newly-found Saviour, while Christians have been quickened and blessed. So far, the work has the marks of a genuine revival. The power of the Lord has rested upon the preacher and upon the audiences.

—We have received the *Missionary Review* for Sept.-Oct., published at Princeton, N. Y., edited by the Rev. R. G. Wilder. There is an interesting article on the Syrian Christians of India; art. II. Foreign Missions of the Ch. of England; III. of Baptists, Wesleyans and Free Churchmen; IV. Indian Famines; V. Missionary Statistics, with other miscellaneous matter.

—We have received the Report of the Bethel Sonthal Mission for 1877-8. Mr. Haegert is the missionary in charge. Received by baptism last year, 12; present number of communicants, 45. The Training School has 12 pupils. 1500 patients were treated. Collected by Mr. Haegert, Rs. 5421. There are 5 village schools, and 5 Sonthal teachers and preachers.

HINDRANCES TO HOLINESS.

(Communicated.)

We have a Wednesday morning meeting for the "Promotion of Holiness," in which are considered various topics connected with this important subject. The interchange of thought, the constant appeal to the Word, the relation of items of experience, and united prayer are found to be most helpful. The subject considered this morning was "Hindrances to Holiness," and it has occurred to me that a summary of the discussion, which was an eminently practical one, would not prove uninteresting to readers of the *Guardian*.

The Leader began by briefly recapitulating some conclusions arrived at in previous meetings—conclusions which are the legitimate outcome of an unprejudiced study of God's Word. These were (1) Holiness, a divine requirement, and consequently the obligation and duty of believers. (2) The command to be holy accompanied by all needed strength to enable us to obey. (3) Holiness, essential to our happiness and usefulness.

Those present were then asked to suggest (if from their own experiences, all the better) some of the hindrances to the accomplishment of God's will in us. As each offered his or her thought, it was briefly commented on by the leader, and occasionally a word in confirmation was added by others.

Miss M.—"Want of faith in the power and willingness of the Lord Jesus to save from all sin as well as from guilt and condemnation." Truly a common hindrance to the believer's sanctification. Too often the *atoning* efficacy of the blood is grasped while its *cleansing* and *sanctifying* power is ignored. Christ is to be appropriated not only as our justification, but also as our sanctification.

Capt. L.—"Selfishness (inordinate self-love) which prompts us to cling to habits, customs, and associations that are utterly opposed to the indwelling of the Holy Ghost." Yes, if we are to be cleansed from all filthiness of the flesh and spirit, and desire to perfect holiness in the fear of God (2 Cor. 7, 1.) we must come out from among them, and be separate, and touch not any thing that is unclean or that would prove an obstacle in our spiritual progress. We are to lay aside every weight and abstain from every appearance of evil—putting off the "old man" with all his deeds, great and small.

Mrs. B.—The fear of man which hinders us from defining our position as seekers of heart-purity, and prevents us from acknowledging to the glory of God, what great things He hath done for our souls. "The fear of man bringeth a snare." How many Christian

lives have been crippled by being caught in the Satanic trap! "Should you make profession of entire sanctification you will be laughed at and spoken of as pharisaical and fanatical," is a favourite device of Satan to stop the believer's onward and upward course. To many Christians the fear of man is far more potent in its influence than the fear of God. "Be thou in the fear of God all the day long" is helpful advice.

Mr. B.—Self-satisfaction, the being satisfied with our experience, is another hindrance. How many there are who live on past experience. How many there are who, believing that their experience compares favorably with that of many Christians, sit down contentedly, thinking themselves rich and having need of nothing. How many who set up the false standard of the majority of Christians, forgetting that the real and only standard is God's Holy Word. "All the ways of a man are clean in his own eyes, but the Lord weigheth the spirits."

Mrs. L.—Disregard of the Saviour's command to "Search the Scriptures"—to meditate upon the Word. The Word of truth is the sanctifying instrument and if it be neglected, failure is sure to follow. The Psalmist says: "Thy word have I hid in my heart," and for what purpose? "that I might not sin against Thee." We are exhorted to "*desire* the sincere milk of the word that we may grow thereby." Peter does not say "*study* the word," but *desire* it. When we have an appetite for food we relish it. Lord, make us hungry for Thy truth.

Mrs. R.—Failure to make a full consecration, at the bottom of which lies unbelief; for if we believed that in consecrating all we would get all, there would be no witholding or reservation. Consecration is our part and an essential condition: sanctification is God's part which he stands ready to perform.

Miss D.—Worldly-mindedness in its various aspects—conforming to customs of the world, adopting its maxims and habits, being immersed in its pursuits and pleasures. The world is the sworn enemy of the soul, and leaves nothing undone or untried to allure, ensnare and entangle. It is impossible for one to "be filled with the Spirit" while the affections are set upon things on the earth.

Mrs. H.—(a poor widow)—The cares of life, when we allow ourselves to be burdened by them, are destructive to growth. Yes, the cares of this world choke the good seed of the kingdom and prevent it from bringing forth the expected fruit. By the world is not meant, simply, gay society, sinful pleasures and amusements &c. Each of us has his and her own world. To one the family circle is a world; to another his friendships and companionships; while a third finds her world in the domestic duties of her home. Each of these may be a world in which the individual may become so absorbed as to neglect the higher interests of the soul. A friend once spoke to a bheestie about giving attention to his soul's future, and was answered that too many cares pressed upon him to allow of his doing so. "Why, what cares can you have?" he was asked. "Oh, I have my bullock to look after and buy gram for" was the reply. That bullock was the bheestie's world in a certain sense, and many Christians have worlds of somewhat similar character, which seriously retard their spiritual advancement and materially affect their growth and prosperity.

R.

The Bombay Guardian.

SATURDAY, SEPTEMBER 28, 1878.

THE LOTTERY OF THE FUTURE.

Almost every man has a trust in the future that goes far to console him for the present barrenness of his life. We do not mean by this the expectation of good that is founded upon God's promises concerning the future; but the vague idea that the future will bring us opportunities and advantages by virtue of which we shall be able to do great things and obtain great blessings. This trust is like a pillar of cloud moving before every man, shutting out the real, always just before him, unreached, into which he casts all the failures and omissions of the present. Thus every man is cheated out of the best use of the present, and also of the future. This trust and true faith are contrary the one to the other. True faith discards this vain confidence in uncertain possibilities, and goes heartily to work to translate imaginings into facts. The feelings that lead men to relegate to the future their good propositions, are these: Sluggishness, self-indulgence, cowardice, passivity. It is easier to float with the tide, than to stem the current. Multitudes are cheated out of the possibilities of life by taking tickets in the lottery of the future. Imagination is easier work for the mind than energy, decision, will. The capacities are allowed to slumber with a promise that they shall be aroused, when the good time for action comes. But the good time when action shall involve no effort and no risk, never comes. The cloud before us keeps well before us, so that we shall not recover the things committed to it. We are not talking now of the exceptional visionary, but of men generally. Every man has an ideal life, considerably grander and more fruitful than his actual life, and this ideal goes before him in the cloud, until he sinks into the grave and the cloud vanishes in thin air. Multitudes are cheated out of salvation by this miserable trust in the nonentity of the future. They look for a good time when all things shall conspire to bring them into the narrow way. Their trust is in some new combination of circumstances that shall take them in its grasp and pass them over from condemnation to life. They will forsake all and follow Christ; but not now. They will be valiant for the truth; but not now. They will defy the world; but not now. All this is simply the rejection of faith. The work of faith is the spoiling of the cloudy future for the enrichment of the present. Faith goes through all the chambers of our being, awakening all our faculties for an immediate conflict. Faith says, I can do all things—not, I shall one day be able to do all things—through Christ who strengtheneth me. All possibilities, all golden dreams, all ideals, come to the sinner when Christ comes to him. Christ came to the Jews, but they said, We will look for another. Blessed is he that shall eat bread in the kingdom of God, said a man once who was actually sitting that moment at the same table where the Messiah was seated. Men see no beauty in the present that they should desire it. But faith recognizes a divinity in the present moment, however uncouth the costume of the moment, and says, I will not let thee go except thou bless me. Who would let an angel go back to heaven with his gifts? But that is just what many a man is doing, refusing to receive the heavenly gifts by faith, saying to the angel, go, wait for me in the future.

The great business of the preacher is to make war upon this vain trust; to save men from the beguilements of the imagination; to show them that the only door into heaven, has 'now' in large letters upon it. The 'now' of God and the 'not now' of the sinner stand over against each other, in hostile array, as the camp of Saul and that of the Philistines. 'Not now' was the word that went all through the camp of Israel, beginning with Saul and ending with the last recruit. But there came into the camp one who had learned the 'now' of God, and presently the Philistines were fugitive, and the Israelites in full pursuit. The faithful minister of the Gospel sees before him, not only the people, and the open door of the present, but the future of the people and the door that no man can open. By faith he exorcises the illusions of the future, and sees heaven and hell depending on the present; and his faith communicates itself to his hearers. "From faith to faith," (Rom. i. 17.) That which they most unwillingly give up, is the vain trust in the future. What would be thought of a shipmaster, when ten feet of water are reported in the hold, then eleven, then twelve, who should say to each report, No matter; we will not trouble ourselves about it; to-morrow or next day, we will gird ourselves to the conflict. It would be a sure sign of insanity in his case. And it is equal madness on the part of men yet in their sins, to say to the angel of salvation, Go thy way for this time, and wait for me in the future. The kingdom of heaven is taken with violence not with imaginings; it is not a castle in the air, but a castle on the earth; the god of this world guards the way of it, and the heights of the pass are manned with enemies that stand ready to assault the bold man who goes forward in the strength of God's now. Who can deny that the forces of the world are all arrayed against the man who seeks salvation 'now,' and that it has only smiles for him who trusts in the future. Neither ridicule, nor opposition, nor discomfort assails the man who waits for a good time, and offers God a draft upon his future self. It is only when men believe God as to their immediate need, and arouse their slumbering powers to lay hold upon salvation, that the world's anger is kindled.

This realization of the significance of the present is what we call a revival. When men are induced to give up their silly and ostrich-like trust in the cloud-future, then the word of God becomes indeed the word of God, and the question is no longer "salvation here or hereafter," but "salvation or perdition." The dream-cloud dissolves and our beautiful ideals are seen going into everlasting nothingness unless by immediate action we lay hold upon the forces of God's now and translate our visions into still fairer realities.

INTERNATIONAL BIBLE STUDY.

October 6th 1878.—*Luke II.* 8-20.

The course of Biblical study which we are following takes us over an interval of five centuries to the day of the Messiah's advent. During these five centuries empires have risen and passed away, the petty Roman commonwealth has become the mightiest empire ever known. The student of Roman history is lost in wonder at the great events that pass before his mind's eye, in the days of Octavius Augustus, and little dreams that an event incomparably greater than all the checkered annals of Rome has taken place in an obscure dependency of that power. In almost all history that which is untold is greater than that which is told; but one would hardly have thought that an event destined to change the face of universal things would have occurred unnoticed in a day that prided itself on its historic fidelity. How different the ways of God from those of man. When God would revolutionize society he begins a good way back; when he would produce a gigantic tree, he places a tiny seed in a suitable soil and generations pass by before his design is suspected.

At the time when Christ was born, Rome was, for a wonder, without any war upon her hands; the temple of Janus, the God of war, was for the first time in the memory of men, closed.

"The angel of the Lord came upon them." 9. Who are these so greatly honoured among men? To whom should the greatest of all religious events be first proclaimed? To whom, if not to the clergy, the custodians of God's truth upon earth? If not to them, then surely to the learned, the renowned, the men of influence, the potentates of earth. On the contrary the announcement is first made to shepherds, men of the people, engaged in watching their flocks by night. But beyond a doubt they were men of piety. "I bring to *you*" says the angel, "glad tidings of great joy." From this we infer that there was no one in the neighbourhood better disposed to welcome the announcement. The neighbourhood included Jerusalem, only five miles away. The clergy of the day were lifted up with pride, and would have cared little for such a kingdom as the Messiah was to establish. These simple shepherds knew something of the burden of sin and looked for One that would save them from their sins.

"Which shall be to all people." Thus early is the announcement that the work of Christ is for all the world, Gentiles as well as Jews.

"Unto you is born this day." II. Isaiah says: "Unto *us* a child is born, a son is given." This is the gift of God, to mankind. The angel of the Lord was accompanied by the glory of the Lord, effulgent all around. The Jews would have welcomed a Messiah that should have appeared like this angel, and walked the earth with a glory that should have dazzled and prostrated men; but this very glory would have stood in the way of their coming to the knowledge of the character of God and of the principles of his government. This was

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the glory that Christ laid aside, in order to take upon him our nature.

"Lying in a manger." 12. Jesus scarcely has begun to breathe the atmosphere of our world, before he begins to give us lessons. What a rebuke to our idolatry of comfort and propriety, this choice of a manger for the first resting-place. What a rebuke to the finery of Ritualism. What a rebuke to those who stand disdainfully aloof from all the associations of poverty. Yes, the babe Jesus preaches a lesson that we have not yet overtaken. What abundant provision is ordinarily made for the advent of a little babe, that every possible element of discomfort may be removed.

But what were Joseph and Mary doing in Bethlehem? They were there in obedience to a command of the imperial power, to get their names enrolled with a view to future taxation. The mission of Christ is not to awaken opposition to the powers that be, though his kingdom is destined eventually to absorb these powers. Rev. xxi. 24 The governments of this world answer one good purpose: they draw a circle round the self-will of every man and compel him to learn the difficult lesson of submission. The Government is generally a good deal better than the average individual.

"A multitude of the heavenly host praising God." 14.

When Christ came to earth, then heaven came. His incarnation was to the heavenly host a revelation of the glory of God, surpassing any they had seen on high, because God is love, and that which gives the fullest exhibition of love constitutes the fullest revelation of God.

JUDGED BY THE WORD.

The reference in S. F. P's letter to the political action of Protestant rulers in the 16th century, seems rather unfortunate, reminding us as it does of the fact that the politics of Europe were controlled for eight centuries by the Pope. The political action of Rome kept the nations enslaved; that of Protestantism tended to such emanciption of Europe as we are witnessing. Had the Pope maintained his temporal power, no S. F. P. would have been allowed to publish in a newspaper at Rome his criticisms on the religion of the rulers. If Christianity means religious tyranny, then it was Christianity that was enthroned at the Vatican during the ages when it was death to say that God's word was the heritage of all, or that God's word was a sufficient revelation of his will.

In the days of our Lord the Scriptures, as commonly used and known, were not in the original Hebrew, but in Chaldaic or Greek versions, and the citations made by our Lord and his apostles were generally from these versions. Yet the Saviour and the apostles commend the Scriptures which they cite, with utmost emphasis. "If they believe not Moses and the prophets, neither will they believe though one rose from the dead." "Had ye believed Moses, you would have believed me." "Search the Scriptures for they are they which testify of me." Our own opinion is that the received Engish version is more accurate than the Septuagint.

S. F. P. asks what it was that sustained the faith of the Hebrews in Patriarchal times. The Bible will give him this information. God communicated with his people, in days when revelation was incomplete, by supernatural intimations of his will; he employed celestial messengers, visions, dreams. "God who at sundry times and in divers manners, spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son:" "therefore we ought to give the more earnest heed to the things that we have heard." When God had given the New Testament, with its clear and ample unfolding of the way of life, revelation was complete. To seek to disparage the Scriptures because men once had very little Scripture, is a kind of reasoning that we do not understand. S. F. P. speaks of the dead Bible. Christ says, my words are spirit and are *life*. The writer of the Hebrews after having filled some chapters with quotations, says: "The word of God is living and effectual, and more piercing than any two-edged sword." Peter says: "The word of the Lord endureth forever, and this is the word that has been preached unto you." The great promise of the Scriptures is the promise of the Holy Spirit. But the Spirit of God is the Spirit of truth, acting by means of the word. "Sanctify them through thy truth; thy word is truth." Under the influence of the Holy Spirit the apostles wrote the Scriptures of the New Testament; and, taught of the Spirit, their conception of the Bible was very different from that of S. F. P. thus ironically expressed: "The lifeless Bible, with all its imperfections, and not the holy impulses of a living heart, purified by the Spirit of God, is to be the highest standard of man's morality,—not indeed God reigning in man's heart!" The word of God is the sword of the Spirit. No man, led by the Spirit, will speak of the Bible as lifeless and imperfect. As we have already said and shown, if the Bible be not our court of appeal, we have none; for tradition is an idle word invented to cover the novelties that Rome has chosen, from age to age, to bring forward as articles of faith. But in the inspired Scriptures we have the teachings of the apostles and prophets on which the Church of God is built, Christ himself being the chief corner-stone.

It is most noteworthy that our Lord himself has borne distinct testimony to the fact that a reliance on tradition is the mark of an apostate church. Not satisfied with the actual communications of God, men desire something that shall give larger scope to their own earthly ideas; the false prophets among the Jews sought to meet this desire; and it is evident that false prophecy, welcomed by the people, stands as good a chance for the patronage of tradition, as the true word of God. This came to pass abundantly in the latter days of the Jewish church; and in the days of our Lord the ruling hierarchy and the great body of the people, stood exactly where the Church of Rome now stands, declaring that not Scripture only, but Scripture and tradition, were the foundation of faith. The disciples of Christ took up the position of Protestants, and were bitterly denounced by the Pharisees and scribes. See Mark vii, where our Lord bears a three-fold testimony against this false trust of the Jews (7, 8, 13.) When men (in the fourth century) wanted to deify and worship the Virgin Mary, a reliance on Scripture alone would have effectually restrained them; for the Scriptures are altogether protestant against such worship; tradition had already furnished the apocryphal gospels, full of fables, and it was ready to accommodate men with any teaching they had a mind to. So, one after another, celibacy, monachism, worship of the Virgin Mary, worship of the saints, the papal primacy, purgatory, the canon of the Mass, etc. etc. came in, making the word of God of none effect. The Church of Rome is built not upon the foundation of the apostles and prophets, but upon tradition. Christ tells us that his words shall judge us in the last day, and all that shall not find its justification in his words, will certainly be condemned. Our one object in declaring these things is to persuade our brethren who have unhappily submitted themselves to the yoke of the priest, to turn to the word of God whereby the man of God is made "perfect, thoroughly furnished unto all good works."

The New Testament unequivocally announces that an apostasy would follow the apostolic times, and should attain to a great and overshadowing development. Paul calls it the mystery of iniquity, the man of sin and the son of perdition, coming up stealthily with all deceivableness of unrighteousness; a system having marvellous plausibility and power of deception; and he added that it was *already working*, but was hindered by some power that should be taken out of the way. (2 Thess. ii.) We can only refer this last to the imperial power removed from Rome to Byzantium. In the days of the apostles even, there were those in the church who loved to have the preeminence, (3 John.) The bishops of Alexandria, Antioch, Rome and similar great centres, would be very likely, when piety declined, to assume something of the importance that attached to the city of their residence; and as Rome was the greatest of all these cities, the thought would naturally suggest itself, when the simplicity of the Gospel had been abandoned, that a corresponding preeminence belonged to the bishop of Rome. After the lapse of six centuries we find this assumption fully formulated.

CORRESPONDENCE.

CALCUTTA HOME FOR INEBRIATES.

To the Editor of the "Bombay Guardian."

Dear Sir,—Your readers will no doubt be glad to hear that the above institution, of which mention has been made in the *Guardian*, is doing well, and bids fair fully to realize the hopes of its founders. It was started about seven months ago, and has been quite full almost from the first. Most of the inmates have been taken from the street, and the experiment has thus far been tried upon as unfavourable subjects as will probably ever be found in the future, and hence we can judge, to some extent at least, as to possible results. Seven men have obtained employment and are doing well. About an equal number have left, or been dismissed, unreformed. It would thus appear that we may reasonably expect to restore at least one half of those who come to sober lives, and if we can do no more this measure of success is certainly very gratifying. It ought to be stated, however, that a dozen others who have not found employment are still in the Home, apparently as fully saved from their bondage to drink as those who have left, so that the actual result is better than would appear by merely reckoning those who have left the Home restored. Thus far none of those who have secured employment have fallen, and most of them are leading consistent Christian lives. The Home is thoroughly Christian, and a large majority of its inmates have professed conversion since their admission.

As this is the only asylum of its kind in India, it will naturally be regarded with much interest by Christian people in all parts of the country. It is dependent upon public contributions for its support, and the excellent lady who has started it ought to be generously sustained. Hers is a work of faith which commends itself to every one who wishes to see Christ honoured by practical efforts of this kind to save the fallen. If any readers of the *Guardian*, especially those living remote from the great cities where appeals for charity are so numerous, are favorably impressed by this enterprise and can aid it by donations, the help will be most thankfully received. Please address, Miss Leslie, 4. North Road, Intally, Calcutta,

Yours truly,

J. M. Thoburn.

My Dear Sir,—I presume you have heard of the decease of our Bro. Wm. Pincott. He passed away on Monday 16th inst. at 11-30 A. M. It has occurred to me that you would like to have some particulars, as you are one of his oldest friends in this country. Bro. Pincott came to India with his Battery from Aden in the cold season of 1869-70. His Battery was quartered at Colaba, Bombay. During his sojourn at Aden, Bro. P. was very unhappy and dissatisfied with his position as soldier; he was then living without God and without hope in the world. Soon after his arrival at Colaba he was invited by the Army Scripture Reader, then working at that Station, to attend a meeting at the S. Reader's house. He promised to attend and kept his word. He was subsequently converted under the preaching of the same reader, and lived a most faithful and consistent life from the day of his conversion until he went home to be with Jesus. His faithfulness led to his being recommended to the Sec. of the A.S. Reader's Society, as a suitable person to fill the post of Scripture reader in Colaba on that post becoming vacant through the withdrawal of the then incumbent to engage in work for the Master in another portion of the vineyard. Bro. Pincott held the post of S. reader with satisfaction to the local Committee and I fully believe with the approval of the Master for some years, when he resigned his office for reasons that need not be mentioned, though every way honourable to himself. He then took employment on the G. I. P. Railway, giving the Company during his service complete satisfaction and witnessing for Jesus on the line all through. At length the death of his wife at Shahabad left him at liberty for more extended efforts for the Master, and resigning his situation he associated himself with Rev. C. B. Ward of the M. E. Church at Bellary from whence he used to issue forth on his mission for God to the numerous and neglected employees of the M. R. C. In May Bro. Pincott was transferred to the S. W. Line.

Bro. Pincott worked from Perambore, his head quarters, to Erode with much acceptance and blessing to the people. A little over a month ago he was found to be suffering from Typhoid, contracted while traveling from place to place upon the Line. This Railway work is not by any means easy but demands self-denial and requires that the heart should be kept warm with love to him who *went about doing good*. Such a worker has to contend with constant change of temperature, irregularity in meals, &c., great variety in the quality, kind and quantity of his food, being now the guest of some well paid official and anon the guest of some poor Head Porter whose pay is the merest pittance. Bro. Pincott loved his Master however and therefore he loved his Master's work, and has fallen like a good soldier in the battle, grasping and holding up the glorious Gospel banner, and now that he has fallen let those who know the Lord and love souls pray that another Standard bearer may be raised up. Bro. Pincott leaves two little orphans aged 3 years and 11 months respectively. We committed Bro. P.'s mortal remains to the ground on the 17th inst., and as I stood by the open grave there was not the least feeling of sadness in my heart, though I was Bro. P.'s first friend in this country. I felt that he like many another had left Christian England and come to heathen India to find salvation and that having finnished his course he had entered into rest; the only element of regret experienced had reference to the work that could so ill spare this valued worker.

Yours &c.,
J. SHAW.

SIR,—I have seen a few copies of your weekly newspaper which contain attacks on the Catholic belief in oral tradition and their worship of the Blessed Virgin Mary.

Though not educated or brought up a Catholic myself, I have, nevertheless, a great respect for that religion as that of my forefathers. When very young my mother was ill-advised to send me to a Protestant school, where I received an education which entirely unfitted me to cope with the world. Up to about ten years ago, I was of the same way of thinking as your Protestant correspondents, and indeed very bitterly attacked the Roman Catholics through your columns when Bishop (then Mr.) Meurin instituted the still existing Catholic Debating Club. But I saw so little of true devotion to Christianity, except in books and religious newspapers, amongst the Protestants, that, from being once a constant church frequenter, I was gradually led to be lax in my religious duties, though I did not break absolutely with Protestantism till I came across some Catholic works which disabused me of the prejudices and misrepresentations so carefully fostered in Protestant schools and which are so contrary to the mild spirit of Christianity. I have certainly not had an opportunity of judging of the inner life of Catholics as I have had of Protestants both educated and illiterate. Possibly the former are not proof against the inroads of time. But I think there is material enough in the system and principles of Catholicism more assimilating the spirit of Christianity than Protestantism can truly boast of. It was a political necessity which gave the impulse to the famous Protestant League of the German principalities, a necessity which, so far as the political prospects of Europe were then concerned was perhaps justified by the course of events. It was, perhaps, the same necessity which made England thirstily imbibe the new-fangled theories which kindled the flame of a Thirty-years' War in Germany and kept England in a constant attitude of defiance and antagonism against the Roman Pontiffs of that age. All this is historical and therefore undisputable. Even England's most successful statesman, Lord Beaconsfield, in one of his speeches at the close of the Roman Question was constrained to give the need of praise to the superior stability of the Roman see.

I do not say that Protestantism has no purpose to fulfill in the social economy of the present age. So had the ancient heresies; but with the exception of Mahomedanism, where are the others? It is not for me to say whether the heresies of all times are not scourges by which the Church of Christ has been purified; and, indeed, being in the world and therefore militant, she needs to be kept constantly free from corruption. But that is quite a different thing from the standpoint which heresiarchs and leaders of schisms have assumed in all ages.

But to descend from the general to the particular. One of your correspondents, A. C. B. in your impression of the 17th Augt. attacks the Catholic belief in oral tradition. As far as I can gather from his letter, he would seem to maintain that it is a "blasphemy" to suppose that the Scriptures are not sufficient for salvation without the aid of tradition. A. C. B. allows his extreme reverence for the Bible to obscure his reason. Observe the argument he makes use of. He wishes to impress upon J. F. P. the sophistry that because God is perfect, the Protestant Bible must be necessarily perfect also. Is it a doctrine of Protestants that the tanslator or translators of the Protestant Bible were inspired as the Hebrew writers were? Far from that being the case, the translations are not only admittedly erroneous in many places, but many learned Protestants dispute even the inspiration of the Hebrew writers themselves.

As to the assumption, or rather the inference, that the Bible alone, without tradition, will answer all the purposes of salvation: let me ask A. C. B. where was the Pentateuch, the first portion of the Word of God, from the time of the Patriarch to that of Moses, the alleged author. What was it that sustained the religious faith and history of the Hebrews up to that time? Did the written Word of God exist in one unbroken succession from the time Moses penned the Book of Genesis up to the time that the fragments of the Apocalypse or the Book of Revelations, the last book of the Bible, were discovered and put together? Such an idea is contrary to all precedent, reason, or even common sense. It was the unwritten Word of God or oral tradition, as it has existed in the hearts of God's people in all ages, which paved the way for the Bible or the written Word of God. I feel sure if A. C. B. only used his private judgment with more care and reflection, he would pause before he committed himself to the "blasphemous" conclusion that it is impossible for the Word of God to exist out of written parchment or printed book, and that it slumbers in the dead Bible alone, and is incapable of communicating itself to the hearts of men but through that material medium. What an exalted idea! The lifeless Bible, with all its imperfections, and not the holy impulses of a living heart, purified by the Spirit of God, is to be the highest standard of man's morality —not, indeed, God himself reigning in man's heart! What did Christ say before he ascended into heaven? Did he say I will send you Luther's or any material Bible? No, but he said "I will send you the Holy Ghost" a spiritual part of a purely spiritual Being. These are suggestive ideas which it would be well for A. C. B., to ponder on deeply, instead of recklessly abusing his right of private judgment in a matter which affects not only himself individually, but the whole commonwealth of Christians throughout the world, and through them all his fellow-creatures out of the pale of Christianity.

I could argue further and bring forward examples from the Protestant practices themselves which have their foundation more on tradition than Scripture. But I have not the liesure, nor should I wish to take up more of your space than I have already done.

I have something also to say to B.B., another correspondent, on the subject of the worshiping the Blessed Virgin Mary, which I will reserve for another opportunity, asking you meanwhile to excuse the length of this letter. S. F. P.

DEAR CHRISTIAN BROTHER,—I am no theologian or man of letters and cannot therefore profess to say positively what it is to be justified and what to be sanctified; but in as far as the Spirit of God has taught me how to meet these two positions, will tell you how the case has been with my own soul.

From my conversion I have always believed that justification meant being in a right state with God—not simply the pardon of a life's sins once and for all. Hence while I possess a corrupted nature I know it is sin to yield to its corruption, and this knowledge has almost always helped me to gain the ascendency over inward sin. It would perhaps not, however, have mattered one tittle to me if I received justification now or at the portals of glory, where I can only reap its advantages. On the other hand, I find I cannot do without sanctification on earth. The being made holy by faith in the Lord Jesus Christ is a blessing I must enjoy "here," for the redeemed know not what resisting temptation means "over there." Here I have daily to meet the "old man." Thank God, he will never confront me in heaven. I need here, therefore, each day so to live as to keep a "conscience void of offence towards God and towards "man" To lean on Jesus constantly lest at any time I fall. And this "one thing," God helping me, I am resolved to do. To love God with all your heart and your neighbor as yourself on earth does not imply absolute perfection? If it was then all Christians could attain perfection. It takes some thousand strokes to make a good painting, but each little touch fulfils its purpose. Just so with the Christian, one battle won is not a conquest, but each victory "will help him some other to win."

Hear what struggling victorious Paul says:—"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us," "looking unto *Jesus*—" and finding in Him the secret of our sanctification. If there is the will to look, Jesus will be found "the way, the truth, and the life."

I am, yours in the faith,
E. C. W.

DEAR SIR,—In your issue of the 21st inst. there is a paragraph from the Church Mission report quoted by the Friend of India on the bitter feeling of caste which exists amongst the Native Christians of Bengal, towards the end of which *The Friend* asks "Can this be true" and I believe you reply "We devoutly trust not." When I read it I was surprised at your ignorance of the state of things here and I hope you will permit me to say a few words on the subject.

In this Presidency I am sorry to say the same feeling exists although not to the same extent as in the other Presidencies. I have observed this for the last 40 years. The converts from the higher castes do not like to associate or inter-marry with the lower castes; the Mahar converts especially will have no connection with the Mang converts.

Lately an instance came under my observation. A female relation of a high caste convert, an agent of a Missionary Society, was asked in marriage by the son of a Mahar convert of the same mission. He applied at first to the guardian of the young woman but finding that he was not likely to be successful, he tried to reach her by some other channel and was snccessful in getting a favourable reply. When this came to the knowledge of her guardian, the Mission agent, he after beating and abusing her, turned her out of his house. She went to the Missionaries and laid her case before them. The Missionaries thoroughly sympathized with her and tried to forward her interest the best way they could but they failed in their efforts. Their Mission agent then took the young woman back into his house and shortly after took her away to an up country town and prejudiced her mind against the Mahar Converts and made her write a letter of refusal to him. I wish Mr. Editor that you could see the young couple and judge for yourself. The man is good looking, was brought up at the V. E. Society's Normal School, he is a good preacher in Marathi, a good respectable, honest and true Christian. I wish we had many native Christians of the same stamp and Christian character amongst our high caste native Christians. The woman is not good looking and is scarcely able to write a short letter in her language; in fact she is quite uneducated. When I heard that the man was likely to be successful, I congratulated him and thought we were getting rid of our wretched caste-feeling and prejudices and that our young men and young women had at last full liberty to choose their own companions for life and that the unreasonable interference of parents and guardians was coming to an end; alas, to my disgust I soon heard that the young woman was made to write to a man of high caste, who wished to marry her though he is put out of church and of bad character and had never learnt to read his own language; he is also in debt and is hardly able to support himself and for the most part he lives on charity. I know many a couple amongst our native Christians that were compelled to marry whom they did not love and such marriages have proved a life long curse on them and endless misery in their families.

Will you, Mr. *Guardian*, say a few words on the subject ere it reach the proportions it has arrived at in Bengal?

Truly yours,
Sept. 25th 1878. A CONVERT.

[The words 'We devoutly trust not' were not our own, but the *Friend of India's*. The feeling to which 'A Convert' refers is, we think, disappearing in Western India, at least in the churches that we know most about. The case stated by him is a bad one, but we believe it to be exceptional, and the way in which it is censured by converts from all castes, seems to prove this. *Ed. B. G.*]

Epitome of News.

SATURDAY, SEPTEMBER 21.

—The Calcutta Missionary Conference and the Committee of the Christian Tract and Book Society have agreed to send in a representation to Government praying for the repeal or amendment of Section 10 of the Vernacular Press Act, as far as it concerns religious books and pamphlets.

—*Deccan Herald*: "We hear from Sholapore that on Tuesday last, Mr. Crowe, the able Joint Judge of Sholapore, after hearing the appeal of Dadoo Meeah, who was convicted by the First Class Magistrate, Mr. Crawford, in one of the cases prosecuted under the direction of the now notorious Commission of Inquiry into grain thefts on the railway, acquitted and released the appellant from imprisonment. The learned Judge, we hear, said in his judgment that he greatly pitied the appellant, who had been imprisoned, deprived of his inalienable right of liberty, without any legal evidence."

Monday, September 23.

—*Times of India*; Simla, 21st: "The Viceroy opened the eleventh Fine Arts Exhibition yesterday afternoon. There was a numerous attendance. In the course of a humourous speech he referred to the increase in the number of exhibitors compared with previous years. There are three hundred and ninety-six paintings and drawings. Major Tanner takes the society's first prize, Colonel Brown the second, and Colonel Faue the Viceroy's and also the Commander-in-Chief's. Mrs. Gillespie takes General Lumsden's, and Dr. Willcocks that given by the Lieutenant-Governor of the Punjaub."

—The East Indian Railway Volunteers is now the largest Volunteer organization in the country, numbering 951 members, grouped into 15 companies and 26 detachments, and it has 24 rifle ranges. For drill and instructive purposes the line, about 1,500 miles long, is divided into 12 districts, each in charge of a fully qualified sergeant instructor.

—*Bombay Gazette*; Poona special: "With regard to the fairness of "W. W.'s" gratuitous attacks on Christianity as a creed outworn, and which, when it had any strength, was only baleful to mankind, I find that he declines to enter into a controversy with me because I have not read the writings of Augustine. He cannot conceive it possible, apparently, that there should exist many millions of Christians who refuse to accept Augustine's interpretation of their faith as the only true one, and who regard the discussions on the question between "W. W." and other theological letters of the alphabet as only to be accurately described by Mr. Frederic Harrison's happy phrase—"Strange windy scufflings of kites and crows." I pass on to what my be termed the political question, whether "W. W." has a right, in his position as Principal of the chief college in Western India, to hold Christianity up to public odium and derision. I maintain that it is a distinct breach of faith on his part to do so. He talks of the duty he owes to his conscience; but his first duty is to the Government he serves. If his conscience will not suffer him to fulfil the obligation, expressed or implied, of his bargain with the State, he should relinquish the pay he is now drawing before going forth to proclaim his secret convictions to the world. He pleads the example in England of "my distinguished friend, Mr. Mathew Arnold," but the position held by "my distinguished friend" is not analogous to that of "W. W". No School Board in England would tolerate the denunciation in the public papers of Roman Catholicism or Unitarianism by the headmaster of a school who had undertaken to give his boys a perfectly unsectarian education. This comparison is to the perpose, and shows how unjustifiable is "W. W.'s" conduct. That gentleman himself, too, must know perfectly well that, if he dared to assail Mahomedanism or Hinduism as he assails Christianity, "the powers that be" would soon compel him to resign his appointment, for they are far more tolerant of outrages on their own faith than of insults to the religions of their native subjects. "W. W." says finally that he will cease his attacks on Christianity when he finds they constitute a political danger. What will be the use of stopping then, when the mischief has been done? The political danger exists already, in the sending forth year after year into Indian society of hundreds of young men who are proud to consider themselves the faithful disciples of 'W. W.'"

—The following is from Miss Weston's Annual Report of her work among the Seamen: "The work carried on and radiating from the Sailors' Rest has for its object "the glory of God and the good of the service." Commenced years ago, by a friendship formed with a Christian sailor on board one of her Majesty's ships, it has gone on increasing and multiplying, until every ship in the service has been more or less influenced by the "Monthly Letters," temperance work, and other agencies for good which have been established; while the living bond of friendship kept up by an immense personal correspondence has been a real benefit and help to many a man and lad in the service.

"The Sailors' Rest is now two years old. Established on what might appear to some a pequliar basis—the entire exclusion of all intoxicating drinks—its second year's career has decidedly proved that while "British Workman" public-houses and coffee-palaces are multiplying throughout the length and breadth of the land, "Jack" is not a whit on this great point behind his brothers on shore. He can patronize and thoroughly enjoy himself at an institute such as the Sailors' Rest; and he can speak (as hundreds in the navy do) with tears in his eyes of the blessing that such a place has been to him—that it has won him from drunkenness and vice to steadiness and to a godly life.

In looking back over this second year, it is pleasant to me to record an increase in the number of lodgers, 14,892 blue jackets and marines having slept on the premises, as against 10,488 the first year. This fact speaks volumes. And when it is also known that, owing to insufficient accommodation, on many occasions numbers have been turned away, and also that the old dormitories have been in a dilapidated and ruinous condition, these numbers cause great thankfulness, and I feel that the multiplication of Sailors' Rests must be an advantage to the service and to the country, because the men are taken in, cared for, and go on board sober and fit for work the next morning.

"The plan, which I adopted at the outset, of throwing the refreshment bar open to the public, has been pursued, and has continued to answer; the difficulties which some thought would stand in the way have vanished; the drawbacks are few, and the benefits great."

—We find the following in *Word and Work*: "The late Lord Jeffrey regularly received and read with interest and attention a tract that was sent him through the post. One morning, while a friend was with him, the post brought his letters, and on opening one of them, his lordship said, "Oh, here's my *monthly* friend," and passing it over to his friend, he continued, "Do you know that I have been very much impressed by this thing. It has come to me for a long time. At first I paid no attention to it, and put it in the waste-basket. I was so bothered by lots of things coming to me that I thought it was some trash, and cast it aside; but one day I was led by some accident to read the tract, and, do you know, I was very much struck with it! As a literary man, it pleased me exceedingly, it was so beautifully written. So I began and rummaged my waste-basket, and got hold of those tracts that were not destroyed, and I read them all from beginning to end. Well, now, I thought, who sends me these tracts? It must be some good person who has some interest in my never-dying soul, and I determined to read them regularly as they came. I may say I quite long for them, and when one comes I always keep it till the quiet of the evening, when everybody has retired, and I sit down by the fireside and read it, and you can't tell how I enjoy it."

Tuesday, September 24.

—The locusts appeared at Ahmedabad, on the 20th. *Bombay Gazette* correspondent: "It was most interesting to watch the flight of the locusts, and had one not known the distress and destruction which they invariably leave in their wake, it would have been a pleasant and beautiful sight. Those in the main body flying steadily on, high over head, and appearing from the distance like myriads and myriads of tiny white birds, while the thousands which had detached themselves and descended nearer earth, darted hither and thither with graceful swoops and gyrations, their shining wings catching the rays of the evening sun, and glittering in all the colours of the rainbow, looking in very truth as if fairy land had sent forth her hordes of elfin denizens to pay earth a visit. A pecular feature was the number of kites, crows, and other birds of prey that darted in and out among them, evidently bent on shikaring expeditions. Among the lower class of Mahomedans the locust is considered quite a dainty, and quantities were gathered and stowed away in bottles for future consumption, while, with an eye to making hay while the sun shone, numbers were eaten on the spot with apparent gusto.

—21st: "Another tremendous flight of locusts passed over the city this morning extending from horizon to horizon, and covering the whole sky as far as the eye could reach. It will give you some idea of the immense numbers, when I tell you that they occupied four hours in passing over the city. They have done incalculable damage throughout the district, the immediate result being that within 24 hours of their first appearance the grain has risen one-fourth in price.

—We are sorry to have to record the death of a soldier of the "Queen's." Private W. Gibbons was on his way with a comrade to the circus at Poona on Saturday evening last when by some untoward accident the former fell into the canal near the Camel Lines. Private Conners tried in vain to rescue his friend and then reported the matter. The canal was searched next morning by several men of the "Queen's," but up to the evening the body was not discovered.

—On Sunday night last, at about half past 7 o'clock, a hack buggy driver named Adum Abdool Wahud was found lying dead on the Frere Road a little to the south of the Carnac Bunder railway overbridge with his throat cut from ear to ear, and the buggy which he was supposed to have been driving with a grey horse standing close by. The man was first noticed by a *rekia* driver, who passed that way with three passengers (Arabs) whom he had taken up from Butcher Street to convey them to Boree Bunder.

—*Bombay Gazette*: "We learn that the bridging of the Dhond-Manmad railway will not be commenced this year. The portion of this line from Nuggur to Dhond will re-open for traffic from the 15th proximo, and from the 1st November through traffic, Manmad to Dhond, will be resumed."

—*Times of India*: By the last mail a remarkable document went home. It was addressed to the Directors of the G. I. P. Railway Company. It was signed by every European firm in Bombay, except two. It consisted only of a paragraph from H. E. the Governor's recent Minute and a formal contradiction. The formal contradiction said that the mercantile public had no reason whatever to believe in the existence of any fraud, malpractice or corruption among the European servants of the Company, or even among the native servants. The English merchants further wished the Directors to understand that in the opinion of the whole trading community of Bombay the G. I. P. officials had done their work thoroughly during the very severe pressure of the famine.

—The Overland Mail Steamers will leave Bombay hereafter on Monday of each week, 7 P.M.

—Last year 27,000,000 pounds of tobacco and nearly two billions of cigars were smoked, snuffed, and chewed in the United States, an increase of about 8,000,000 pounds of tobacco, and 50,000,000 cigars as compared with the year previous.

—Colonel Seager, C.B., who was last month promoted to the rank of Major-General, is one of the very few general officers in the British Army who have attained that high rank, after having entered the army as a common soldier. Colonel Seager, C.B., entered the 8th Hussars as a private in the year 1830, and after seeing hard service in both Crimea and India, he has risen step by step to his present rank. Colonel Seager is one of the survivors of the famous "charge of the six hundred" at Balaclava.

—The *Subodh Patrika* says: "The *Bombay Guardian* thinks there will be much room for improvement in the administration of the Baroda State under the enlightened Sir T. Madhavrao so long as Christian gentlemen holding rank in the Gaekwad's army are required to attend the State Ceremonial in honor of Ganpati. This reminds us of the Sanyasi who used eloquently to preach against Christianity in Bombay some 20 years ago and who said that if the English Government would stop the killing of cows and prohibit the Christian Missionaries from preaching their religion to the people here, their administration will have reached the brightest ideal."

We fail to see the parallel. If the English Government had compelled Brahmins to act as butchers, and the Sanyasi had requested that they might be exempt, there would have been some analogy.

Wednesday, September 25.

—The following is from Mr. Muller's last report: Oct. 19.—Legacy of the late Mr. B., of Philadelphia, U. S. A., $5000 (£1002 0s. 1d.). Mr. B. insured his life for $5000 in the year 1868, with the intention that the amount should be paid for the benefit of the orphans on Ashley Down. The testator died on Nov. 20, 1874, but I had never heard the least about this. On my arrival in the United States of America I was preaching on Sept. 10, 1877, in Dr. Budington's church in Brooklyn, when a slip of paper was handed to me, on which it was stated that if I would apply at such and such a place in Philadelphia I might obtain this legacy of $5000. I did so, and after some time obtained in full the amount. Thus my being led of the Lord to labour for a season in the United States in word and doctrine was also used as a means of obtaining the payment of this legacy.

—*Times of India*: "The Mission to Cabool has already become transformed, as we said, into an Expedition, or, as it would seem, into three distinct expeditions which will start from different bases. From the telegrams of our various correspondents it is already possible to gather a coherent idea of the campaign that threatens. One column, variously estimated at 6,000 or 8,000 men, including the 59th and

17th and the 60th Rifles, 23rd Pioneers, and a portion of the 10th Hussars is to assemble at Mooltan. All of these but the Pioneers are Europeans, they assemble at Mooltan for the purpose of marching right across to Quetta, and consternating Shere Ali in the south. Another column of six thousand is being assembled in the Koorum Valley, and will be moved to Kohat. Gederal Roberts himself is in command of this column, which is almost obviously intended to march through the Kohat Pass, and turn the flank of the Khyber Pass, so as to facilitate the entrance through that dangerous channel of a third column, which appears to be in active preparation. In this way in a few days—indeed, we are told "the troops are expected to march in three days' time"—the three important passes of Bolan, Kohat and Khyber will be occupied, and this summary measure may not improbably bring the Ameer to his senses."

—The B. I. S. N. Co.'s steamer Byculla has run aground at Raselkhan, a place about 50 miles south of Bushire. The Byculla was returning to Bombay with a cargo of grain.

—*Bombay Gazette*: "We learn that serious piracies are reported in the Persian Gulf, the Turkish authorities being unable to control the Arabs. The British naval force will, therefore, probably be strengthened at once, especially as the British Government has, it will be remembered, undertaken the naval police of a large extent of these coasts for the protection of the very important commerce which exists with India."

—Same; London: "There has been for the past few weeks something like a panic in the shares of the various gas companies. This has been brought about by the success which has attended a new form of artificial light, known as the electric light. The proprietor of the Gaiety Theatre, which stands in the Strand, has put up some three or four lamps, lit with this new instrument of illumination. The result is marvellous; and it is no exaggeration to say that in the space about the theatre you can see as plainly as in daylight."

—*Overland Mail*: The Duchess of Edinburgh has given birth to a daughter. This is the Queen's twenty-sixth grandchild.

Lord Napier of Magdala leaves England in the first week in October to resume his appointment as Governor of Gibraltar.

Yellow fever still rages in the United States, some places having been almost depopulated.

A terrible railway accident took place on the London, Chatham, and Dover Railway at Sittingbourne on Aug. 31. Six persons were killed and forty injured.

A very destructive fire broke out on the premises of Messrs. Price, turpentine and oil stores, Thames Street, on Sept. 3. The loss in estimated at 35,000*l*.

Amongst the deaths recorded this week are—The Earl of Lauderdale; Hon. W. Powell-Rodney; Sir F. Williams, M. P.; Lieut-Gen. Clavell, R. M. L. I.; and Mr. George Payne.

To Sheerness and Gravesend by steamer is a favourite family trip in the season. Tuesday, Sept. 3, was particularly fine. The *Princess Alice* steamer was crowded, and on its return in the evening had on board a mass of people estimated at from six to eight hundred. The company computes the passengers, from the tickets issued, at 625; but children count as half, and infants in arms, of whom, one of the survivors says, he never saw so many on board a steamer in his life, would not be reckoned. There would also be the crew and servants of the company, and a considerable number of persons with free passes. The boat was running against tide, and had slackened speed, when a large screw steamer in ballast, the *Bywell Castle*, moving swiftly with the stream, ran into it, off Woolwich, crushing it in two. The ends seemed to rise in the air as the screw steamer drew back, and in less than five minutes the *Princess Alice* rolled over, and amid awful shrieks from the doomed excursionists sank mid-stream. The river became a mass of struggling and drowning people. From the *Bywell Castle* ropes and buoys were thrown, but the crew appear to have been almost paralysed by the horror of the scene around them. Some boats came to the rescue, and were in danger of being swamped by the numbers who clung to them, and who had to be beaten off. Another steamer also arrived and rescued a few, but in the darkness, counting those who swam ashore, not more than 120 appear to have been saved. In the majority of cases those who escaped with their lives reached the shore but to find that their friends had perished. Here and there were to be found on the bank of the river children and young women who had reached land, they knew not how, crying in despair for their missing relatives, and in some instances quite bereft of their senses at the horror of the situation. Parents were rescued to find their children drowned. A party of school girls were all lost. Of forty women, members of a Bible mission who were on board, only two are known to have been saved. In one case father, mother, and four children were drowned, the servant-maid at home with the baby being the only survivors of the household. In numbers of instances five, six, or seven members of a family have perished.

The mortality returns for England and Wales in the year 1876 record the death of 18 men and 409 women registered as ninety-five years old and upwards when they died. Fourteen of the men had reached 100 years or upwards, and one who died at Mountain Ash was 106 years. Forty-three of the women had completed a century of life or more, and one who died at Sedgefield, in Durham, was 108 years old.

Miskolcz, a town in Hungary, was completely laid waste on Aug. 30 by a severe thunderstorm. One thousand houses were destroyed. Over 400 dead bodies have been recovered, and 200 persons are missing. At Erlau the storm swept away whole rows of houses, and many persons were killed. The mischief was done, not by an ordinary flood, but by the instantaneous rupture of a colossal waterspout over the very heads of the population. The shock was terrific. Furniture was hurled in every direction. The houses reeled for a moment from their basements, and then came down with one tremendous crash. In the village of Mad the greatest damage seems to have been done by the flood that followed the breaking of the waterspout. Huge masses of water were suddenly seen rushing down the side of the hills behind the village, like lava vomited by a volcano. The panic-stricken inhabitants fled in wild disorder, many of them to meet with death a few yards beyond their thresholds. Forty houses were completely destroyed, and the rest all more or less damaged.

According to a telegram from Rome of Aug. 31 the Pope is in possession of proof that there exists a vast conspiracy of the Jesuits both in Italy and abroad to prevent any reconciliation with the Governments opposed to the restoration of the temporal power.

New Orleans, Sep. 4—Yellow fever has appeared at Hollysprings, Mississippi; Delhi, Louisiana; and Brownsville, Tennessee. The inhabitants are flying from these places to avoid the epidemic. There were 327 fresh cases and 83 deaths at New Orleans yesterday; at Vicksburg, 36 deaths, and at Memphis 84. In several houses in the latter city dead have been discovered unburied. The members of the volunteer relief societies are dying fast. More physicians and nurses are now arriving to replace those who have fallen victims to their courageous devotion.

President Hayes has met with a great popular reception at Chicago, a procession five miles long of the citizens having been formed to escort him into the town.

The Khedive, in the text of his letter announcing his acceptance of the proposed Egyptian reforms, says:—

I am firmly determined to apply European principles to the Egyptian administration instead of the personal power hitherto prevailing. I desire a power balanced by the Council of Ministers, and am resolved henceforth to govern with and through this Council, the members of which will be jointly and severally responsible. The Council will discuss all important questions, the majority deciding. Thus, by approving its decisions, I shall sanction the prevalent opinion. Each Minister will apply the decisions of the Council in his own department. Every appointment or dismissal of higher officials will be made by the President of the Council and the Minister of the department with my sanction. The officials will only obey the chiefs of their own departments.

Thursday, September 26.

—"Lieut. W. E. Stokes, of the 14th (King's) Hussars, having recently become insane, was sent from Bangalore to Madras on Saturday. His case is a melancholy one. We believe that during a quarrel at mess, before the regiment left England, a claret jug was flung at the poor fellow's head, the blow rendering him senseless for some time. The shock seems to have been too much for his brain, and ever since he showed symptoms of not being all right there."

—A Mahomedan famale was found sitting in front of the Fort Police office, with a dead child in her lap. She acknowledged having stabbed it to death, 48 hours previously, because of bad treatment received from her husband.

—A letter in the *Times* tells of a frightful accident which has just happened on the Monte Cevedale between Meran and Bormio, and which cost the lives of two guides and two travellers, and, perhaps, crippled for life a third traveller. The Cevedale does not seem to offer any serious difficulty except a quarter of an hour beneath the summit, where there is an ice slope of short extent to cross, which is inclined at an angle of 45 deg., and forms the uppermost top of an enormous glacier. Here the accident happened. One of the guides was cutting steps when one of the travellers missed his footing and at once the five men were hurled, first down the slope, then over an ice wall of about 200ft, and then they glided on 1,500 or 2,000ft. further down, when one of the travellers, Dr. Salomon, also well known to me was caught by the leg in a small crevasse. His leg was broken twice; but at this juncture the rope snapped, Dr. Saloman was saved from death, and the four other unfortunate men went on in their awful journey among the crevasses and *seracs*, and were killed.

—Mr. John Ryan, Traffic Manager Port Trust, having returned from England by Tuesday's mail steamer, after an absence of sixteen months on sick leave, the Carnac, Nicol, and Musjid bunders were tastefully decorated with flags, garlands, &c., and a hearty reception was accorded to him by a number of native merchants, amongst whom he is very popular.

—The *Dnyanodaya* mentions the baptism of a Hindoo and of a Mahomedan at Indapoor, by the Rev. Narayan Sheshadri, Sept. 15.

—A copy of the *Banffshire Journal* has been sent us. It contains an extended account of a bazaar got up at Portsoy for the purpose of raising money to discharge the debt resting on the Free Church of that place, under the pastorate of the Rev. W. W. Peyton, formerly of Bombay.

Friday, September 27.

—*Times of India*: "This morning's telegrams report a serious outbreak in the district of Seistan, which district, it will be recollected, was the subject of arbitration in 1872-73. It may be mentioned that Seistan, which is comprised within the boundaries of the kingdom of Afghanistan, comprehends a space the area of which considerably exceeds 36,000 square miles. On the east is the plain of Kandahar and on the south the desert of Beloochistan. Preparations for the expedition are being vigorously pushed on, and the movement of troops has already begun. Sir Neville Chamberlain, according to information from Simla, has been selected as the head of the entire force, General Roberts and General Biddulph commanding the Kohat and Quetta columns, respectively, and General Stewart the reserve column. Orders have been given for the Quetta garrison to be reinforced by 3,500 troops; another force of 4,000 is being concentrated at the entrance of the Kurram Valley; and 6,000 troops, including one horse, five field, and two garrison batteries, with siege train, sappers, &c., will in all probabilily constitute the reserve at Sukkur. Another item of interest is that negotiations are proceeding with the Khyber tribes, but with what result does not yet appear."

—The str. *Geelong*, with English mails, left Aden for Bombay at midnight of Wednesday.

—Deaths last week, 594.

—Fall of rain, up to last evening, 111 inches.

—The Lahore paper prints the following letter regarding the famine in Cashmire:—"On the road we passed several groups of Cashmiries, and their account of the famine was very saddening. One old woman told us that when she started from home she was the wife of a good husband and the mother of six fine children, but all had died on the way down of hunger and fatigue. In another group we interrogated one man, who told us he was the only one of six, who had started from his mountain home towards British territory. The dead and dying are left lying on the roads and become food for wild beasts. All we saw were mere skeletons. They say that the Maharaja and his pundits wring the blood out of the ryots as a washerman wrings water out of the clothes he has washed. The yells of imprecation of these poor famine-stricken wretches against the Maharajah's Government are fearful in the extreme, and the wretched plight of these sufferers is demonstrative proof that the maledictions are not undeserved.'"

Miscellany.

—Faith Work: what is it? from a paper by Henry Groves in *Word and Work*:

"When a Christian professes to act "for God," and to carry on his work by "faith in God," an inquiry of the deepest moment presents itself, and on the true answer to which the ultimate success of the work as "a work for God," will assuredly depend. The question is,—Has God called us to it? It is not sufficient to quote the general command, which only applies to each so far that each has to do what he can. If he has received two talents, he has but to put them out to see what he can gain for his Master.

But what if the work needs one thousand talents, and we have but one—what then? To begin with one, and then to try to borrow, or to obtain by any questionable means, the remainder, would only be to God's dishonour and to our shame. The question is, Has God called us to the work? Not simply is the work a good one, but is it *our* work? And if not, we shall never have faith for it; for faith is from God, even as it rests on God.

"If *God* has called to the work, then *we* are but servants carrying on His work. We are as clerks in a mercantile house, who carry on the business of the house, wherein they are servants, with no sense of responsibility, beyond that of a faithful and zealous discharge of the duties that, as acting for another, devolve upon them. If the claims are small, or if they be large, it makes no difference in the one so employed, for he who employs him, is alone responsible for all demands. Thus it is in human affairs, and thus more assuredly still is it in the things of God. What should we think of the solvency of a concern, were its agents to make public appeals for funds to carry on its interests, or to hear it said, that if some one did not come to the rescue, the whole would collapse! And yet, is it not in this way that "God's work" is spoken of, and His honour compromised, when one professing to be commissioned of God to engage in a work for Him, thus proclaims virtually that God has failed him in carrying on the work which God had commissioned him to do.

"But let us here again ask ourselves the question in solemn earnestness: Have we got our commission from God? Alas, how many have not! They look at the misery around them, and the spirit is stirred up to do something, and the snare of undertaking something great comes in. But these earnest men have not counted the cost of the tower they would build; they cannot meet it themselves, and they have not reckoned in faith on God to build the tower, because it is God's work, and not theirs, forgetting the Apostle's word, 'Who goeth a warfare at his own charges?' for if man sends not his servants thus, much less does God."

—From a report of the Keswick Convention:

On Thursday Canon Battersby pointed out that it was essential that they should see that they all died in Christ, In Adam they all sinned, and came under condemnation, and they could not separate themselves from Adam and Adam's sin. Adam was the figure of Christ, the second Adam who was to come; and there was now a similar connection between them and Christ's holiness as there had been between them and Adam's transgression. The souls of mankind Christ had taken upon Himself to save. Having identified Himself with man, He died in the place of man; and "if one died for all, then are all dead," He separated that accursed thing sin from their nature, the nature of man. How were they to be separated from the power of sin, which had so much power over them? It was by believing, by identifying themselves with the risen One, by claiming their place in Christ as well as Adam. Because they had been brought into fellowship with Him by His death, they might claim that mighty deliverance. As soon as they identified themselves with Christ, Christ claimed them; and when they were in Christ, what measure of holiness, of works of righteousness, which God had called them to, would be impossible?

Mr. Eli Johnson, of Brooklyn, observed that the Bible said, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Many a Christian man and woman knew what it was to be deceived by the mocker. They were drinking intoxicating drinks because they thought it was making them stronger, while every drink they took weakened their brain and their muscle. When God was about to raise up a man stronger than all others, He sent an angel to his mother, warning her that neither she or her son had to touch wine or strong drink; and so when God was about to raise up Daniel, to be a man with wisdom above all the men in the realm, He put it into his heart to refuse the wine that came from the king's table. When God was about to raise up a man to be the greatest preacher the world ever knew, he sent an angel from heaven to tell the father not to permit his son to drink any intoxicating liquor, and the father obeyed. He would urge those present, if they would be "strong in the Lord, and the power of His might," to renounce intoxicating drinks, and, instead of putting their trust in them, put it in the mighty and redeeming blood of the Lord Jesus, who would save and keep them with an everlasting salvation.

Selections.

MISSION SCHOOLS.

BY THE REV. W. T. SATTIANADAN.

THE Bible, no doubt, is taught in all the Mission Schools, and in many cases an hour a day is devoted to it. Christian teachers, intelligent and educated in many cases, are employed for the purpose of imparting religious instruction to the Hindu boys who are reading in these schools; and these teachers, in most instances, faithfully discharge their duties, and try to communicate religious instruction to the best of their power. But whether the present system of teaching the Bible will accomplish the subject aimed at we cannot tell. It is an axiomatic truth that spiritual work must be performed by spiritual agency. Men of ripe scholarship or University distinction alone may not be competent to impart spiritual instruction in the Bible to Hindu or Mohammedan youths. The work requires Christian men of ripe experience, full of zeal and full of fire, not only to expound the deep things of God, but also to illustrate the beauty and purity of Christianity by personal experience and devoted life. Such teaching must tell upon the people. Hindu youths, who are always keen observers, will see at once that the instruction proceeds not only from the head, but also from the heart, and they cannot but feel that there is a power and influence in Christianity to which they are strangers. We confess that it is difficult to secure such teachers, but perhaps a liberal salary may attract some. We need hardly point out the uselessness of the policy by which the Bible is taught by students or teachers on small salaries. While secular teachers are paid highly, we hardly see the propriety of Bible teachers receiving small stipends or mere subsistence allowance. The quality of the material will be in proportion to the price paid for it. A suitable salary will, we are persuaded, induce a good many Native Christians of educational and spiritual attainments to offer themselves as Bible teachers. In Mission Schools such Christian teachers should predominate. Non-Christian teachers, however high a place they may occupy in University lists, must be employed but very sparingly, if at all. It may be said that they will do very well for secular teaching; but it must be borne in mind that they may consciously or unconsciously counteract the effect of the spiritual work carried on in the Mission Schools. The good seed may be choked up by thorns. Indeed, we may venture to state, from what has fallen within the sphere of our observation, that some Hindu teachers, while they appear very plausible and very good before their employers, are secretly undermining the Christian work of the schools. In the very nature of things it cannot be otherwise. "Though fed on milk, the cobra will not lose its poison," is a Native proverb, and true in this case. Religious zeal, if it had any sway at all in the mind, would naturally move the springs of action, and, in the effort to propagate or at least uphold its own religion, would seek to impede the progress of the other, viz., Christianity. In one Mission School for primary education, the head master, a Brahmin, often prevented Christian teachers from imparting religious instruction to the pupils, as it interfered with the study of secular subjects, and with the prospect of securing a large result grant from Government.

Thus much for teachers. We will now make a few observations on the way in which the Bible is taught in Mission Schools. There was a time when the Bible occupied the first and foremost place in the curriculum of missionary institutions, and when every other study was pervaded with its spirit and genius; but since the introduction of University examinations and honours, exactly twenty years ago, there has been a great change in this respect. As has been remarked already, the Bible is taught for an hour only. In some cases, the study is reserved for the last hour, when the Bible teacher, wearied by his day's toil, is physically and mentally unfitted to teach this all-important subject. Sometimes several classes are clubbed together, and one teacher is appointed to instruct the whole. Again, when University examinations are drawing nigh, the college or higher classes are allowed to remain at home and prepare the subjects prescribed for those examinations. All these circumstances tend to place the Bible in a subordinate position. The pupils, of course, see this, and act accordingly. They do not prepare their Scripture lesson with the same care and interest as they do their secular subjects. Indeed, many of them regard it as a mere task or drudgery, and hurry through it in a very perfunctory manner. The poor Bible teacher, if he happens to be a conscientious man, feels and regrets it very much, but this is a state of things which it is beyond his power to remedy.

Now a word about the mode in which Scripture instruction is imparted in classes. We know many a noble instance in which the teacher, in spite of the aversion shown by students, and all the obstacles that stood in his way, has, with a zealous, earnest, and prayerful spirit and Christian patience, tried to sow the seeds of the Gospel in many a young heart. And we have seen, to our great joy, that though, in many cases, the seed fell on the wayside, or on stony or thorny ground, and was either carried away by the birds of the air, or choked by the thorns that grew around it, yet some fell on good ground, and brought forth fruit,—thirty-fold, sixty-fold, and a hundred-fold. Yes, whenever the Gospel has been taught in a right and earnest spirit, it has always been followed by remarkable cases of converson. In fact, many leading Native Christians who occupy respectable stations in life, are the fruits of such earnest effort in connexion with missionary institutions.

We state these facts not in a carping or unfriendly spirit. We are deeply interested in the subject, and are only anxious that the blemishes in the educational policy of Indian Missions should be removed. We cannot for one moment think of depreciating the work of such men as Alexander Duff, John Anderson, Robert Noble, William Cruickshanks, and others of honoured memory. All that we desire is that the work should be done in the way they did it. Let the Bible occupy the first place in the curriculum, and let it be taught in all its integrity and simplicity by men who have experienced in their own souls the trans-forming power of religion, and whose sympathies and aims are in harmony with the mind and purposes of the Most High; we shall then see great changes, not only in the improved tone and extended influence of these schools, but also in direct spiritual results. These schools are doubtless doing a preparatory work which will ultimately end in a great and mighty revolution. It is secretly sapping the fabrics of superstition and error, gradually leavening the masses with the truths of the Gospel, and paving the way for the ultimate and complete triumph of Truth. But with this result yet far distant, the conductors of missionary institutions ought not to rest satisfied. They should aim at direct results in the individual conversion of immortal souls. Such results may perhaps break up the schools, or thin their numbers. The good work may seem impeded for a time, and there may be a great outcry against the managers of the schools from the Hindu community. But these things must be expected as the natural outcome of the educational system pursued in Mission Schools. To seek to avoid them would be a dereliction of duty, and betrayal of trust. Loyalty to the Great Master ought to lead to heroic deeds and endurance of suffering. At any rate, God will bless the work done in such a spirit, and the Mission Schools will become birth-places for immortal souls.

Before drawing the subject to a close, we beg to submit one suggestion for the serious consideration of the fathers and directors of Indian Missions. If they find that the results arising from, their schools and colleges are not commensurate with the expenditure of money and labour, it is high time, we think, that they should scrutinize and modify their educational policy. The connexion of Mission Schools with the Government which profess neutrality, and excludes the Bible altogether from its system of education, may work prejudicially. We therefore ask whether it is not time to sever this connexion, and to let the Mission Schools stand on their own basis, and carry on their own operation unfettered by the rules and restrictions of the Government system of education. This will, of course, take away a large source of income, but the Missionary societies, to uphold the distinctive character, and advance the high interests of their educational institutions, must be prepared to meet the loss by contributing largely, out of their own funds, as was the case prior to the establishment of Indian Universities a decade since. By this we do not mean that high secular education should be abandoned. What we maintain is that this education should be thoroughly impregnated with sound Scriptural instruction. Then there will be no room for newspaper controversy. Even their enemies will respect the consistency and the high aims and aspirations of all the founders and managers of these institutions, and God Himself will honour the work which honours His Word, and depends simply and entirely upon His help and blessing.

AN UNLOOKED-FOR TRIBUTE.

Within the last four months three missionaries—Rev. Albert Whiting of the American Presbyterin Mission, and Rev. Messrs. Barradale and Hall of an English Mission, have lost their lives in bearing relief to the famine districts of north China. Missionaries and their native converts have been the chief almoners of the charity bestowed by foreigners for the dying. Pestilence, which always follows famine, now adds its horrors to those of starvation, and only a true moral heroism dares assume the risks of entering this sad service of relief. Yet when Mr. Whiting died another missionary, also of the Presbyterian Board, with three native Christians, volunteered to carry forward the work left unfinished. These facts have had such influence on the minds of the Chinese rulers and people, that Li-hung-chang, one of the highest officials, in a speech recently made at a consular dinner, said that "the religion of Jesus must exert a powerful influence on the hearts of its followers when it led them to give even their lives in endeavoring to save the people of China." And a native Chinese paper in Shanghai recently published editorial article, of which the following is a translation.

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INDIFATIGABLE EFFORTS OF MISSIONARIES IN THE ADMINISTRATION OF CHARITY.

[From the Shinpao (native Chinese paper), Shanghai.]

"To assist those who are in danger and to succor the afflicted, is undoubted evidence of the kindly heart of a noble-minded man; to rescue those who are in calamity and feel pity for ones's neighbor, is nobler still for it is the philanthropic effort of a humane man. In this, our Middle Kingdom, successive years of drought and dearth have turned the provinces of Shantung, Shan-si, Howan, Shense, and Chih-li into a vast expanse of desert wastes. In Kwan-tung and Chih-li too, have disasters by floods occurred, when embankments were burst through and dykes broken down, the waters drowning and swallowing up the full-grown grain.

"In Kwan-tung the evil of excessive rain has this year again been felt, insomuch that the price of rice has increased, and the poorer people have not the means of quietly dwelling in their homes, but pressed by want and harship, are forced to wander away and disperse. The missionaries of the religion of Jesus, being personal witnesses of this condition of things, prompted by warm-hearted and generous impulses, have been moved to look upon this weakness as their own, and this state of want as theirs also, and have proceeded energetically to persuade foreigners to contribute to the relief of the distress that prevails. Contributions amounting to over $250,000 have been received at one time and another from England, Japan, Singapore and from various foreigners resident in China, every fraction of which has been applied to the relief of the suffering people. Further there are missionaries who have gone in person to Shantung, Shansi, and Howan to relieve the starving people, through soaking rain and cutting wind, shrinking not from toil or disease, and preserving life in large numbers, carrying their efforts in some cases to such an extent that they have lost their lives in the task. And yet they fear not difficulty, nor stand in awe of death, and there are at this moment others ready to continue their work and follow in their steps. Again this year, it was decided in public conclave at Shanghai, that the 17th of June should be a day upon which all missisnaries in each province should gather together the men and women of their faith, and abstaining from the use of food, pray to the Sovereign Lord of Heaven above, and entreat for the lives of the Chinese people. This is good, and we venture to applaud the reverence for the heavenly powers and love toward mankind, so firmly upheld by the religion of Jesus.

"Now, Kin-she, as prohibiting the use of food, is the same in intent as Kien-shan, or reduction of meals, practised by the Chinese, and Ki-tao, or invocations for aid and prayers, are, in effect, identical with the sincerity of entreaties to heaven that are offered in China, and amount to no more than rectification of self in times of calamity, with a view to moving the compassion of heaven. China is not ignorant of the necessity for reverential fear of the anger of heaven, or awe of its Majesty, and of the fact that calamity and prosperity, rewards and punishments, are in the hands of the Sovereign Lord of heaven above, which leads missionaries of the (Protestant) faith, grieved and pained at heart, by all calamity, as if it were their own, without distinction of country, to come forward whenever it breaks out, and bestir themselves to encourage contributions and relieve distress, their only thought being that theirs is the fault, and that they are to blame for every life that is not saved; and so they carry this principle to the extent of suffering toil and hardship to the utter disregard of life. Assuredly it is hard for men to attain to such (self-sacrifice) as this, and yet the religion of Jesus affords numerous illustrations thereof, showing most positively the depth and capacity of the rectitude of purpose that is to be obtained through its (profession).

"Let us, then, cherish a greatful admiration for the charity and wide benevolence of the missionary, whose sacrifice of self and love toward mankind can be carried out with earnestness like this. Let us applaud, too, the mysterious efficacy and activity of the doctrine of Jesus of which we have these proofs. We record the same in writing for the information of all noble minded men 'within the Seas.'"

TELEGRAPHIC NEWS.

Vienna, September 19th: The Bosnian insurgents, who were strongly entrenched at Bibacs, have surrendered themselves unconditionally to the Austrians.

London, 20th: Since Monday large amounts of 5½ per cent. Indian Loan have been tendered for conversion at the India Office which have been declined.—Sir Michael Hicks-Beach, Chief Secretary for Ireland, speaking yesterday at York deprecated the aspirations of Greece to an extension of frontier for her Northern Provices, and said Europe would scarcely tolerate a revival of the Eastern Question through the inordinate ambition of Greece.—News has been received that Khudojar, the ex-Khan of Khokand, has fled to Cabul.—The 102nd Regiment (Royal Madras Fusiliers), now at Gibraltar, will relieve the 57th Foot in Ceylon.

Vienna, 20th: An official Austrian despatch announces that the Province of Herzegovina has been completely pacified.

London, 21st:: A Royal Warrant has been issued regulating the promotion and retirement of officers of the late Indian Army who now belong to the Royal Artillery and Royal Engineers and the new line regiments.—The *Morning Advertiser* states that the Russian Government has abandoned the project of establishing a Russian diplomatic agency at Cabul.—The transfer of the 101st Bengal Fusiliers to the Straits Settlements has been cancelled in consequence of the large amount of sickness among the troops in Cyprus.—The Maharajah of Johore, who has been on a visit to Europe, has returned to Singapore.

Constantinople, 21st: The Russian Ambassador here has submitted to the Porte a new Treaty embodying those points not decided at San Stefano and Berlin and including the question of indemnity. The Russians have evacuted San Stefano.

Vienna, 21st: The Bosnian insurgent forces are concentrated and strongly entrenched at Tuzla and Zwornik.

London, 22nd: An official despatch has been received, which states that a second outbreak of fever has taken place among the British troops in Cyprus, and that 400 of them have been invalided.—The *Daily News* states that the Nihilist party in Russia is rapidly growing in strength, and that a plot has been discovered to release all prisoners in Odessa. The Cossacks have been reinforced, and the police in Saint Petersburg are patrolling the city.

Constantinople, 22nd: The Envoy from the Ameer of Afghanistan, who arrived here a few days ago, is seeking to induce the Ottoman Government to conclude an alliance with Russia.—Negotiations are now proceeding between Russia and Turkey for a definitive Treaty of Peace, confirming the indemnity to be paid to Russia, and regulating the commercial relations between the two countries.

London, 23rd: The *Times*, in discussing the refusal of the Ameer to receive the British Mission, considers it an affront involving the gravest consequences and says that the question is now becoming an Imperial one.—Lord Carnarvon, speaking at Teversale (?) said that if England was jealous of Russian intrigue and influence in Afghanistan, it would be better to meet the Russians in a fair fight in Europe than entangle ourselves in an Afghan war. The *Daily News* takes the same view of the matter.—Anxiety is felt in high quarters lest the Viceroy of India should have recourse to diplomatic action with Cabul, whereas it is felt that the occasion demands that prompt military operations should be taken, because the insult offered by the Ameer to England, before the whole of India, unless promptly avenged, may have disastrous results. It is considered not to be a matter for negotiations with Russia but for action on the Indian Government's own responsibility.

Rangoon, 24th: An official telegram has been received from Mandalay, dated 22nd instant, which reports all well, and that the Theebaw Prince had been nominated heir-apparent. It is inferred here from this that the King is not dead.

London, 24th: The charge of Russia being guilty of complicity with the Ameer of Afghanistan is officially denied at Saint Petersburgh.—The London papers generally agree that the action of the Ameer demands prompt punishment, without, however, dragging Russia into the conflict.—The *Times* deprecates any hasty operations, and says the Ameer must be first called upon to explain his conduct and apologise for the insult offered us.—It is expected that a Cabinet Council will be held immediately to discuss the matter.—The Stock Markets yesterday were depressed owing to political uneasiness, and Consols fell to 95.—It has been decided that a decoration be awarded for the Jowaki Campaign.—The Russians have evacuated, and the Turks occupied, San Stefano.

Vienna, 24th: The resistance offered by the Bosnians at Tuzla and Bjelina has collapsed, and the insurgents at both places have surrendered unconditionally.

London, 25th: A Cabinet Council will not be held, as was expected, to discuss the Ameer's refusal to receive the British Mission, but the Indian Government will be left unhampered to pursue its own initiative in the matter. Prevalent opinion favours the occupation by the British of the Khyber Pass and Candahar. Latest accounts state that the fever among the troops in Cyprus is decreasing.

Vienna, 25th: The Austrians have occupied Zwernik without meeting with any opposition, and Bosnia may now be considered virtually pacified.

London, 26th: The London papers are in favour of a prompt march on Cabul, and consider that a military demonstration will be inadequate.—The British Ironclad Squadron, now off Princes Islands, will withdraw only to Artaki, in the sea of Marmora, until the Russian have left Adrianople.—Lord Cairns (Lord High Chancellor) has been raised to an Earldom.—Latest accounts state that Mount Vesuvius is now in full eruption.

PASSENGERS SAILED.

Per P. and O. Str. *Poona*, 20th, :

For Southampton.—Mr Kelly and Mr Jas Cocker.

For Brindisi.—Mr R Carstairs, Mr W C Bannerjee, Mr C Gregory, Mr Gillon, and Dr Roberts.

PASSENGERS ARRIVED.

Per P. and O. Str. *Lombardy*, 24th :

From Southampton.—Mr and Mrs Vyse, Mr S Mecklenberg, Mr W Cook, Mr P W Stanley, Mrs Jenkins, Mr W A Simmonds, Mr J Alan, Mr R MacKillop, Mr and Mrs Macpherson, Mr and Mrs Poke and infant, Mrs Middleton and three children, Mr J D Fleming, Dr D R Thompson, and Mrs Wallace.

From Brindisi.—Mr J F Southey, Mr T B King, Mr and Mrs Hamilton, and Mr H Gallway.

From Venice.—Mr J Ryan, Mr L W King, Mr Otto Weyhandt, Mr B Lee, Mr H H Sheppard, Mr J A Corville, Mr and Mrs Finlayson, Mr M Breslauer, and Mr M Neuberger.

From Suez.—Mr C J S Faulder.

Domestic Occurrences.

DEATHS.

GRANT—Sept. 2nd, at Venice, of typhoid fever, Lawrence Murray, the only surviving child of Major C. Grant, Agent Eastern States of Rajpootana.

ELCOCK—Sept. 22nd, at Bomboy, Helen, the wife of Henri Elcock, Esq., Chief Engineer, Indian Government S. S. Hugh Rose.

McGUIRE—Sept. 22nd, at Poona, Louisa Jane, the wife of Thomas McGuire,, aged 45 years.

WHITEHEAD—Sept. 26th, at Valentine Lodge, Poona, Catherine Florence youngest daughter of the late Philip Whitehead, Esq., aged 20 years.

"BOMBAY GUARDIAN."

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Basel Mission Book and Tract Depository, Rs. 45-12; Dr. J. H. Condon, 1st April 187-, Rs. 22-14; Lt. Col. W. H. McCausland, 22nd April 1879, Rs. 7-10; W. H. Flint, 26th Septr. 1873, Rs. 1-14-6.

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